



BUSINESS ETHICS IN ISLAM

By Muhammad Faisal

UBM Publishing House

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Business Ethics in Islam

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Preface

While regulatory requirements both internal and external are on the rise, we frequently witness unprecedented corporate corruption, indicating that this methodology towards achieving an ethical work place has failed.

Islamic business ethics give a vastly more comprehensive and effective solution to the correction of faith and and practice, aiming at bringing a change in hearts and mindsets, providing simple principles that ease the way towards rectification of the behavior of the businessman and the atmosphere of the business place. This book, a commendable effort, is a compilation of relevant Quranic references and the sayings of the Noble Prophet Muhammad ﷺ. It provides quick understanding of the purpose of doing business and serves as an Ethics Guide for the fundamental functions of business such as Marketing, Sales, Human Resource Management, Supply Chain Management etc.

May Allah Ta'aala reward the compiler as well as reader with the best of rewards, and give Tawfiq for all that He loves and enjoins and 'Ismah from all that He prohibits. Ameen!

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Introduction

Business ethics are moral principles that guide the way a business behaves. The same principles that determine an individual's actions also apply to business.

Acting in an ethical way involves distinguishing between "right" and "wrong" and then making the "right" choice. It is relatively easy to identify unethical business practices. For example, companies should not use child labour; they should not unlawfully use copyrighted materials and processes; they should not engage in bribery. However, it is not always easy to create similar hard-and-fast definitions of good ethical practice. A company must make a competitive return for its shareholders and treat its employees fairly. A company also has wider responsibilities. It should minimize any harm to the environment and work in ways that do not damage the communities in which it operates. Contradicting priorities have however, often caused businesses to compromise their values, ethics being one of them. Islam, on the other hand creates harmony by first giving us a clear purpose of life and then establishing certain principles which simplify business behavior and make the interactions and transactions completely ethically aligned.

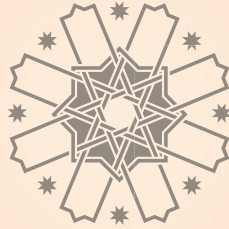
This is an attempt to bring every Muslim businessman on the same page.

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26 Shabaan 1438
23 May 2017





First things First

The Purpose of Life

is not to maximize
profits

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
[الذاريات: ٥٥]

And I (Allah) created not the jinn and mankind
except for (My continuous) “**Ubudiyyah**”
(worship/servitude)

There are
More
Serious Things
than
Maximizing
Profits

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

الْهَاجِمُ التَّكَاثُرُ، حَتَّى زُرْتُمُ الْمَقَابِرَ

The mutual rivalry for piling up
(the good things of this world)
diverts you (from the more serious things),
Until you visit the graves

(Al-Qur'an, 102:1-2)

What is your
Intent?

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

(صحيح البخارى ج 1 / ص 6)

Actions are dependant on intentions

Examples of Intentions:

Fulfilling the requirements of ibadah,
one's family; Helping the poor, the needy,
the widows, orphans; Contributing towards general
welfare of Muslims and non Muslims;
Bearing the expenses of dawah etc.

Your
Wealth
is a test

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

[التغابن: ١٥]

"In fact your **wealth** and **children**
are a **test and trial**."

Your Attention

must not be
diverted

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ
وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

[النور: ٣٧]

Men whom neither merchandise nor
sale can divert from the
Remembrance of Allah, nor from
regular Prayer, nor from the practice
of regular Charity: Their (only) fear is for
the Day when hearts and eyes will be transformed.

**Begin
with the
End
in mind**

لا تزال لا اله الا الله تدفع عن الخلق سخط الله
ما لم يؤثروا صفقة دنياهم على آخرتهم.
(ابو يعلى، تحاف الساده)

The Kalima **Laa ilaha illallah** shall not cease
to ward off Allah's anger from his creation,
as long as they do not prefer
their worldly bargains over their Hereafter

Your
RIZQ
is
preordained

إن الرزق يطلب العبد
كما يطلبه أجله-

شعب الإيمان لأبو بكر البيهقي - (ج 2 / ص 71)

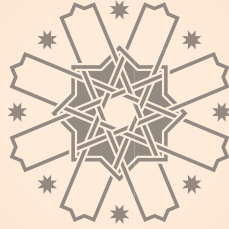
Indeed, **provision** seeks a man,
just as his **death** seeks him.

Learn the
**Shariah
of
Business**

قال عمر بن الخطاب
لا بيع في سوقنا إلا من تفقه في الدين-

(ترمذی ج 1 / ص 303)

Sayyiduna Umar (may Allah be pleased with him)
passed a decree in Madinah Munawwarah that:
**"No one is allowed to do business in
our markets except who has
understood religious rulings
(related to business)."**



Wealth

Your
**Wealth
belongs
to Allah**

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ

Unto Him belongeth whatsoever is in
the heavens and whatsoever is in the earth,
and whatsoever is between them,
and whatsoever is beneath the sod

Al-Quran (20 : 6)

Two Questions

مَا تَزَالُ قَدْ مَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسَالَ عَنْ أَرْبَعٍ عَنْ
عُمُرِهِ فِيمَا أَفْنَاهُ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ
اِكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ عِلْمِهِ مَاذَا عَمِلَ فِيهِ.
(البیهقی، ترغیب)

Prophet Muhammad (peace be upon him) said,
"A person will not be able to move from his place
(on the day of retribution),
until he replies to five questions: How did you
spend your life? How did you spend your youth?

Where did you earn your wealth from?

Where did you spend your wealth?

How much did you act upon your knowledge?"

**Do not
Waste**

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

**But waste not by excess: for Allah
loveth not the wasters.**

Al-Qur'an, 6.141

Acquire wealth
but

**Fulfill the
Conditions**

ومن يأخذ مالا بغير حقه فمثله
مثل الذى يأكل ولا يشبع-

(مسلم - ابن ماجه)

...One who acquires wealth not
fulfilling its conditions, so he is like a
person who eats but is not satisfied.

Barakah in wealth

من يأخذ مالا بحقه يبارك له فيه-

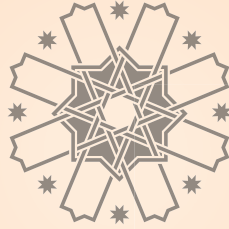
(مسلم - ابن ماجه)

One who acquires wealth fulfilling
its conditions,
Barakah is placed in his wealth...

**Spend
wisely**

الْاِقْتِصَادُ فِي النِّفْقَةِ نِصْفُ الْمَعِيشَةِ
(بيهقي)

Moderation in spending is half of
[one's] livelihood



Virtues of Ethical Business

Be in the
**Company
of
Prophets**

التاجر الصدوق الأمين
مع النبيين والصديقين والشهداء-

سنن الترمذي (ج 2 / ص 341)

A truthful and honest trader
(businessman) will be with the
prophets, **siddiqeen** (truthful men),
and martyrs (on the Day of Judgment)

Earn the
**Rank
of
Martyrs**

مَنْ سَعَى عَلَى عِيَالِهِ فِي سَبِيلِ اللَّهِ وَمَنْ طَلَبَ الدُّنْيَا
فِي عَفَافٍ كَانَ فِي دَرَجَةِ الشُّهَدَاءِ-

(طبرانی اوسط) عن احياء العلوم

One who strives to earn livelihood for his family he (is like the one who) is in Allah's way and one who strives for dunya with chastity, he is in the rank of martyrs.

Let the
**Doors of
Paradise**

open
for you

التاجر الصدوق لا يحجب
من أبواب الجنة-

كنز العمال للمتقي الهندي - (ج 31 / ص 10)

A truthful trader (businessman) will
not be prevented from the doors of
paradise.

Stand under the
**Throne's
Shadow**

التاجر الصدوق تحت ظل العرش
يوم القيامة

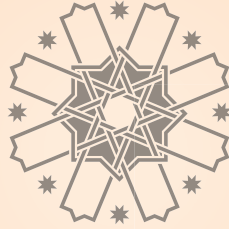
كنز العمال - (ج 27 / ص 438)

A truthful trader (businessman) will
be under the Throne's shadow on
the Day of Judgment.

Virtuous Business

الْبَيْعُ الْمَبْرُورُ: الَّذِي لَا يُخَالِطُهُ كِذْبٌ وَلَا شَيْءٌ
مِّنَ الْمَآثِمِ أَيْ لَا شُبُهَةَ وَلَا خِيَانَةَ وَلَا خَدِيعَةً فِيهِ.
(حاكم قال صحيح الاسناد)

Virtuous business is one which is free from lie and sin i.e. to say that there is no doubt, dishonesty and fraud in it.



Market

Offer

Beneficial Products

خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ

كنز العمال - (ج 31 / ص 459)

The best of humanity are those
who **benefit humanity**

Offer
**Quality
Products**

إن الله كتب الإحسان على كل شيء
(صحيح مسلم ج 6 / ص 72)

Allah has ordained excellence
in all activities.

Do not offer
**Unhealthy,
Harmful
Products**

لَا ضَرَرَ وَلَا ضِرَارَ

(سنن ابن ماجه ج 2 / ص 784)

No harm,
and no being harmed.

Do not reject a

Minor Profit

عن على رضى الله عنه قال
لا تردوا قليل الربح فتحرموا كثيره-

كنز المال للمتقي الهندي - (ج 10 / ص 498)

On the authority of

Sayyiduna Ali *radiallahu anhu* :

Do not reject a minor profit,
lest you be deprived of a greater profit.

**Do not
tell lies**

وسمعت رسول الله صلى الله عليه وسلم - يقول : " إن التجار هم الفجار " . قالوا : يا رسول الله ، أليس قد أحل الله البيع ؟ قال : " بلى ، ولكنهم يحدثون فيكذبون ويحلفون ويأثمون "

(مجمع الزوائد ج 9 / ص 135)

The Noble Prophet صلى الله عليه وسلم said:
Traders are wicked people;
The Companions asked: 'O Messenger
of Allah! Has Allah not permitted business? The
Messenger replied: Of course He has declared trading
lawful. But they (i.e. the traders) will swear by Allah and
do evil, they will not speak but tell

Do not deceive the Customer

عن أبي هريرة أن رسول الله صلى الله عليه وسلم
مر على صبرة طعام فأدخل يده فيها، فنالت أصابعه بلالفاقال:
«ما هذا يا صاحب الطعام؟» قال أصابته السماء يا رسول الله «قال:
«أفلا جعلته فوق الطعام كي يراه الناس، من غش فليس مني»

(صحيح مسلم ج 1 / ص 99)

The Messenger of Allah once passed by a heap of grain.
He put his hand in it and found it to be moist.
He said: What is this, o owner of the grain?
He said: It had rained on the grain,
o Messenger of Allah! He said: 'So why have you not kept
it on top of the other grain so that the people may see it?
Whoever deceives, does not belong to us.

Like for your
Customer
what you like for
Yourself

لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ
مَا يُحِبُّ لِنَفْسِهِ

(صحيح البخاري ج 1 / ص 12)

None of you believes (perfectly)
until he likes for himself brother what

Guard your Trusts

لا إيمان لمن لا أمانة له
ولا دين لمن لا عهد له

(المعجم الأوسط للطبراني ج 3 / ص 98)

A person who does not duly keep a trust,
has got no (perfect) faith,
and a person who does not fulfill
his promises has got no religion.'

Do not place
Bid
over Bid

لا يسوم الرجل على سوم أخيه المسلم،
ولا يخطب على خطبته

(مسند أحمد ج 15 / ص 193)

'No man should place his bid over the
bid of his brother, and neither should he send
his proposal where his brother
had proposed

Refrain from
**Shameful
Advertising**

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
...وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطْنٌ

...come not near to shameful deeds.
Whether open or secret.

(Al-Qur'an, 6.151)

Goods returned,
**Sins
Returned**

مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَثْرَتَهُ

(سنن أبي داود ج 3 / ص 281)

When a person reverses a transaction he had made with a Muslim (because the other requested him to do so), then **Allah** shall discharge him of his sins.

**Mix
your sale
with
charity**

يا معشر التجار إن الشيطان وإلّاثم يحضران البيع
فشوبو بيعكم بالصدقة-

سنن الترمذي - (ج 3 / ص 514)

...Indeed satan and sin appear at the time of
buying and selling (it means that Satan wants
to involve buyers and sellers in sin by
any means possible). So, mix your sale
with charity.

Let the market set the price

عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ أَبِيهِ أَنَّ رَجُلًا جَاءَ بِزَيْتٍ فَوَضَعَهُ فِي السُّوقِ،
فَجَعَلَ يَبِيعُ بِغَيْرِ سَعْرِ النَّاسِ فَقَالَ لَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: "إِمَّا أَنْ تَبِيعَ بِسَعْرِ السُّوقِ،
وَإِمَّا أَنْتَ ارْحَلَ عَنْ سُوقِنَا، فَإِنَّا لَا نُجْبِرُكَ عَلَى سَعْرِ قَالٍ: فَتَحَاهُ عَنْهُمْ
(تاريخ المدينة لابن شبة)

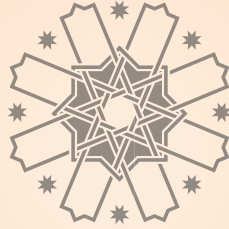
On the authority of Atiyah bin Qais, from his father: A man brought some oil and kept it in the market, and began to sell it at a rate different from that commonly used by the people. **Sayyiduna Umar** said to him: Either sell it by the market rate, or leave our market, for we do not force you to sell for a certain price. He said: He then removed him from them (i.e. the other traders)

Be lenient
in your dealings

أَنَّ ... رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ
”رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى،
وَإِذَا اقْتَضَى“

(صحيح البخاري ج 3 / ص 57)

Jabir (R.A) narrates that messenger of Allah
(ﷺ) said: "May Allah's mercy be upon the
person who is lenient when buying, selling,
and in demanding what is due to him."



Transactions

**Do not
lie**

وَعَنْ صَفْوَانَ بْنِ سَلِيمٍ أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَيُّكُونُ الْمُؤْمِنُ جَبَانًا؟ قَالَ: «نَعَمْ». فَقِيلَ: أَيُّكُونُ الْمُؤْمِنُ بَخِيلًا؟
قَالَ: «نَعَمْ». فَقِيلَ: أَيُّكُونُ الْمُؤْمِنُ كَذَّابًا؟ قَالَ: «لَا»

(موطا امام مالك ج 5 / ص 990)

The Messenger of Allah was once asked:
'Can a believer be a coward?' He said:
'Yes'. It was then asked: 'Can he be a
miser?' He said 'Yes'. It was then asked:
'Can he be a liar?' He said: 'No.'

Do not cheat

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَقَامَ سِلْعَةً وَهُوَ
فِي السُّوقِ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا مَالٌ يُعْطَى لِيُوقَعَ فِيهَا رَجُلًا مِنْ
الْمُسْلِمِينَ فَنَزَلَتْ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

(صحيح البخاري ج 3 / ص 60)

On the authority of Abdullah bin Abi Awfa *radiallahu anhu*:
“A person had set up his goods while he was
in the market and swore by Allah that he had been offered
so much whereas he had not, so as to cheat a Muslim.”

Hence the following Ayat was revealed: ‘Indeed those who
sell the covenant with Allah and their oaths for a little price...

Honor your Commitments

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ،
وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ
(صحيح البخاري ج 1 / ص 16)

There are three signs of a hypocrite:
When he talks, he lies.
When he makes a promise, he
breaks it. And when he is given a
trust, he betrays it.

**Do not
accept or
give bribe**

عَنْ عَبْدِ اللَّهِ «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الرَّائِي وَالْمُرْتَشِي»
(سنن أبي داود ج 3 / ص 327)

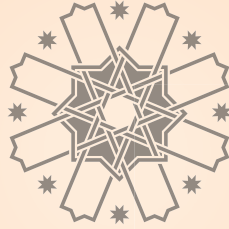
“Abdullah Ibne Umar (R.A) reported
that Allah’s Messenger (ﷺ)
cursed the receiver of a bribe and
its giver.”

**Do not
be
greedy**

لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا، وَلَا يَمْلَأُ
جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

صحيح البخاري (ج 8 / ص 92)

"If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who repents to Him."



Employees

Take care
of your
Employees

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

(البخارى ج 7 / ص 31)

"You all are shepherds
(responsible for those under you),
and you are all responsible
for your flocks"

Take care
of your
Employees

....إخوانكم خولكم، جعلهم الله تحت أيديكم، فمن كان أخوه تحت يده، فليطعمه مما يأكل، وليلبسه مما يلبس، ولا تكلفوهم ما يغلبهم، فإن كلفتموهم فأعينوهم.

(صحيح البخاري ج 1 / ص 15)

'...your brothers whom Allah has put in your authority. So, whoever has got a brother under his authority should feed him whatever he eats himself, and dress him in whatever he wears himself, and he should not burden them with something that overpowers them, and if he does so, he should help them.'

**Pay Wages
on time**

إِطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ
يَجْفَ عَرَقُهُ

(سنن ابن ماجه - (ج 2 / ص 817)

'Pay the hireling his dues before
his sweat dries.'

Do not
overburden
your
Employees

...«اللهم، من ولي من أمر أمتي شيئاً فشق عليهم،
فاشقق عليه، ومن ولي من أمر أمتي شيئاً
فرقق بهم، فارقق به»

(صحيح مسلم ج 3 / ص 1458)

'O Allah! Whoever is given a task concerning
my Ummat, and then makes things
difficult for them, make things difficult for him,
too. And whoever is given a task concerning
my Ummat and makes things easy for
them, make things easy for him, too.'

Be Just

in resolving
conflicts

«إن المقسطين عند الله على منابر من نور،
عن يمين الرحمن عز وجل، وكلتا يديه يمين،
الذين يعدلون في حكمهم وأهليهم وما ولوا»

(صحيح مسلم ج 6 / ص 7)

‘Those who are just shall be on pulpits of light,
on the right hand of Ar-Rahman, the Glorious
and Majestic, and both of His hands are right.

Those who are just in their decisions,
and to their families, and any matter they
have been put in charge of.’

Avoid Unlawful Penalties

«ألا لا تظلموا ألا لا يحل مال امرئ إلا»
«بطيب نفس منه»

(مشكاة المصابيح ج 2 / ص 165)

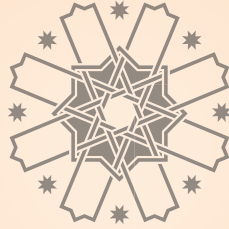
‘Do not be oppressive.

A person’s wealth is not lawful (to be used
by another) unless with his consent.’

**Do not
be alone
with A Woman**

إياك والخلوة بالنساء والذي نفسي بيده ما خلا رجل بامرأة إلا
ودخل الشيطان بينهما ولأن يزحم رجل خنزيرا متلطخا بطين
أو حمأة خير له من أن يزحم منكبه منكب امرأة لا تحل له
(الترغيب والترهيب - (ج 3 / ص 39)

Beware of being in privacy with women. By Him in Whose
hands is my soul, whenever a man is alone
with a woman, Satan comes in between them.
And his squeezing a pig smeared with mud or sludge
is better for him than his hugging
(lit. rubbing his shoulders against the shoulders of)
a woman who is not lawful for him.'



Environment

Keep your
**Environment
Clean**

الطُّهُورُ شَطْرُ الْإِيمَانِ

(صحيح مسلم)

Cleanliness is half of faith

**Don't Harm,
nor
Be Harmed**

لَا ضَرَرَ وَلَا ضِرَارَ

(سنن ابن ماجه ج 2 / ص 784)

No harm, and no being harmed.
(consider your environment, employees
& customers)

Be a good
**Corporate
Citizen**

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ
(صحيح مسلم)

A Muslim is he from whose hand
and tongue the Muslims are safe
(Therefore do not harm the environment)

Live a
**Simple
Life**

خير الذكر الخفى وخير الرزق ما يكفى.

الجامع الصغير لجلال الدين السيوطي - (ج 2 / ص 120)

The best Dhikr is that which is
done silently, and the best provision
is that which suffices.

Note : A simple life will help protect the environment

Do not Waste Resources

عن عبد الله بن عمرو أن رسول الله صلى الله عليه وسلم مر بسعد وهو يتوضأ. فقال ما هذا الإسراف؟ فقال أفي الوضوء إسراف؟ قال نعم. وإن كنت على نهر جار

(سنن ابن ماجه ج 1 / ص 146)

Abdullah Ibn Amr narrates that
Rasulullah صلى الله عليه وسلم passed by
Sa'd (رضى الله تعالى عنه) as he was performing
ablution, and exclaimed: "What is this Israaf
(waste of water that I'm observing)"

Sa'd enquired: "Is there waste in ablution?" He replied:
"Yes, even if you are on (the bank of) a flowing river!"

Plant Trees

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ رَجُلٍ يَغْرِسُ غَرْسًا إِلَّا كَتَبَ اللَّهُ عَزَّ
وَجَلَّ لَهُ مِنَ الْأَجْرِ قَدْرَ مَا يَخْرُجُ مِنْ ثَمَرِ ذَلِكَ الْغَرْسِ
[مسند احمد]

There is no man who plants a tree/plant,
but Allah gives him the reward for whatever
fruit is borne by this tree/plant

Reviving Dead Land

رَوَى عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحْيَا
أَرْضًا مَيِّتَةً فَلَهُ فِيهَا أَجْرٌ وَمَا أَكَلَتِ الْعَافِيَةُ مِنْهَا فَلَهُ فِيهَا
صَدَقَةٌ قَالَ أَبُو مُحَمَّدٍ الْعَافِيَةُ الطَّيْرُ وَغَيْرُ ذَلِكَ

[سنن دارمى، كتاب البيوع]

'Whoever reclaims and revives dead land (dry and barren land) shall have a reward for doing so, and he shall have the reward of Sadaqah in whatever 'Al Aafiyah' is eating from it.' Abu Muhammad said that Al Aafiyah are birds, and other creatures.



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